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John E. Zercher

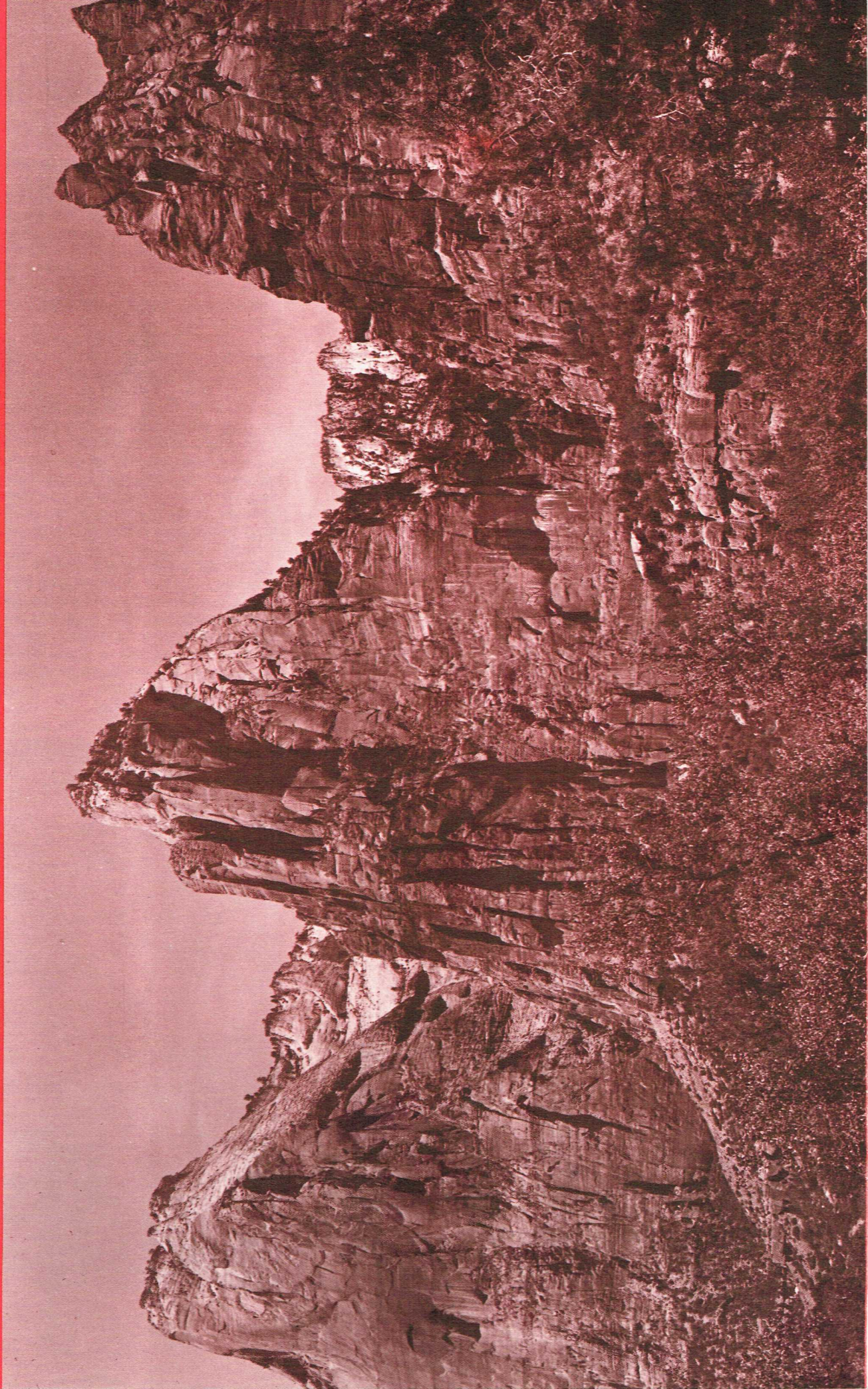
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Evangelical VISITOR

February 25, 1972



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Cover: The Three Patriarchs, Zion National Park. A Union Pacific photograph.

CALENDAR

Brethren in Christ Basketball Tournament	
(see page 14)	Feb. 24-26 and Mar. 2-4
Messiah College Choral Society (see page 14)	
Lancaster School of the Bible	Mar. 4
Spring Tour	Mar. 24-Apr. 1
Christian Holiness Assn. Convention	
Indianapolis, Ind.	April 4-7
National Association of Ev. Convention	
St. Louis, Mo.	April 11-13
PROBE	
Minneapolis, Minn.	April 13-16

From the Editor

Some of the more perceptive readers of this feature have recognized that from time to time we do a little editorializing along with whatever else we do in this column. This time we are going to admit it.

On pages eight and nine urban ministries in America and in Africa are featured. We should not miss the point that, just as in Paul's day, our cities are the centers of culture and influence. There is where the people are and the action is. It's a strange land to us, largely a rural and small town people. But it is the new frontier. What the wilderness was to one generation the concrete jungle is to ours.

On page fourteen there is the announcement of a summer seminar in urban ministries to be held at Messiah College, Philadelphia campus. The purpose of the seminar—"a study of problems and successes experienced by many Christian ministries in their attempt to meet urban needs . . . (to become) familiar with the joys, griefs, and challenges of the inner city."

I see these two articles against the backdrop of three vacant lots at 6035-6039 South Halsted Street, Chicago. There were two vacant lots. Now there are three. The Old Chicago Mission property was badly damaged by fire early last summer. The building was razed and the site leveled.

It would hardly be appropriate for me to interpret the meaning of that third vacant lot on South Halsted except to observe that pages eight and nine and fourteen may well be read with these lots on our minds.

One more observation in a different vein: This issue should be a "collector's item" for 18- and 19-year-olds and pastors. The article on page ten concerning the draft is essential information.

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Editorial

What is the first word that comes to your mind when someone mentions

EVANGELISM?

Our intuitive and unpremeditated reaction to a word or an idea is a good indication of how we really feel about that word or idea. Given more time we may respond as expected. On the spur of the moment we react as we feel.

Let's take the word "evangelism." It would be interesting and profitable to determine what we intuitively associate with that word. No doubt the term would call forth varied reactions from a cross-section of our readership.

I would assume that for many of us there would come to mind, uncalled for and unpremeditated, words like "revival meetings," "altar services," "visitation," "evangelist," "Billy Graham," "The Four Laws" and others in this same general category. What these terms have in common is that they center on *method*. They say nothing in themselves whether our feeling is favorable or unfavorable. They reflect nothing of the meaning of the term. These terms identify evangelism with pattern.

This is of course a crucial association. For many, evangelism is closely tied to method. If we wish to engage in evangelism the initial question we raise is "Who shall we get for our meeting" or the very opposite reaction may occur. "The day of the evangelistic meeting is over, at least in our area." In either case evangelism is identified and associated with a pattern or program.

Again if some of us were real honest and would express the feeling that comes when the word is mentioned we would reflect *guilt*. We give assent to evangelism as the church's mission. We know of our role as witnesses and the call to "make disciples" but we do so little which we can really identify as evangelism. We rub shoulder to shoulder with those who give evidence of no knowledge of Christ. But day after day stretches into year after year and we make no effort to share the blessings and claims of the gospel.

Another feeling which, I suspect, would rate high on the reaction list would be *discouragement*. Flooding to our minds would be all the meetings planned, the posters printed, the invitations distributed, the visitation effort made, the prayers offered and the results observed. We try to rationalize our disappointment, but down deep where we are real honest the word that comes to mind when evangelism is mentioned is discouragement bordering on scepticism.

Increasing our sense of discouragement is that we hear of the moving of the Spirit in other places. (I recently received a news release concerning a church reporting 500 conversions on one Sunday morning.) We examine our methods, search our hearts, and "try harder" but the battle between hope and memory is a very real one and we are prepared to go through the motions again but experience has just about taken the heart out of us.

Another feeling that would seek for expression would perhaps be difficult to put into one word. But if we could, it would come out as "confused" or "torn." Evangelism is a great word but are we clear what it means? If, as an individual, I have, what is to me, a satisfactory

understanding, is there sufficient consensus among us to engage in effective evangelism? Are we certain that we have found a working synthesis between our understanding of the Christian commitment and the current evangelical understanding of evangelism?

No doubt 500 converts on a Sunday morning brings to mind Pentecost. However, I seriously question if many of my readers would be comfortable with that pastor's understanding of conversion.

As Brethren in Christ we, in our understanding of evangelism, have taken somewhat seriously the command of Jesus "to make disciples" and not just converts. We have, traditionally, been reluctant to separate Christ's Saviourhood from his Lordship. Jesus himself found that it was easier to make converts than disciples (John 6). I suggest that we feel somewhat torn in our evangelism between the popular call to come and the New Testament cost of coming.

In addition to the tension between current evangelism and our concern with discipleship there is our understanding of the church. We see the church as a teaching, caring, supporting fellowship. This should be an assist to us in evangelism. But there are aspects of it with which we must come to terms. Our children for example. They are dedicated as infants, nurtured in the Sunday school and home, involved in the life of the church, and brought into the fellowship of the church in a different context than is the pattern of current evangelism. Have we satisfactorily come to terms with evangelism and our concern for conversion and our concept of the nurture of our children?

Closely associated with our view of the church is our attitude towards the meaning of membership. How does a group take seriously Jesus and the New Testament's call for obedience and a break with the world and also provide a redemptive and evangelistic community in fulfilling the call to evangelism.

We are not alone in these visceral and intuitive reactions to evangelism. There are others who share our concerns and live with our tensions.

This is why PROBE should be of great value to us. In Minneapolis, on April 13-16, Brethren in Christ will meet with our Mennonite brethren to probe the Scriptures and our own hearts in a effort to understand an evangelism that takes seriously man's need for conversion and the implications of man's response to follow Christ. It will be an attempt to take the Saviourhood and the Lordship of Christ seriously and to recognize that these are inseparable qualities of His person and are inherent in the Gospel message.

PROBE is congregation centered just as evangelism should be. If we are satisfied with the evangelism in our congregation, PROBE will not be of much value to us. However, if there is any sense of guilt, or discouragement, or tornness; if we too quickly identify evangelism with method, PROBE is where we ought to be. Bishops Ginder and Climenhaga are sharing in this grass-roots experience along with concerned brethren from the other fellowships.

Are there not two or three in each of our congregations who would give their time if their brethren would supply the funds? Hopefully this Minneapolis experience would cause new words and ideas to intuitively come to mind when evangelism is mentioned—words such as "joy" or "excitement" or "caring."

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Note: See page five, Evangelical Visitor, February 10, 1972. Registration rates: \$30 individual, \$45 couple, \$15 student/youth. Send your check to PROBE '72, 938 Central Avenue, Harrisonburg, Va. 22801.

There are two groups you should never trust: the cyberneticists

David Augsburger

"There are two groups you should never trust," the professor said in the midst of his lecture. "They are the cyberneticists and the Christians."

A fellow staff member and friend of mine, Boyd Nelson, approached the professor later. "I'm interested in what you said about never trusting a Christian. Would you explain what makes you distrust them?"

"Of course," the professor replied. "First of all, they're nominalists. They think everything is in the name. If they can label a thing, they think that's all that matters. If they can call it *Christian*, or *secular*, or *humanist*, that's all that matters to them; not whether it's essentially good or not.

"And second, I don't trust Christians because they'd rather eat the menu than enjoy the dinner. They prefer paper statements—creeds—to the life it represents. They worship the book—the Bible—rather than the Christ it reveals."

The professor was painfully close to the truth.

Christians all too often have seemed to be people who preferred the menu to the meal.

Christians all too easily have settled for creeds, confessions of faith, and orthodox statements of dogma and doctrine when it was life—the Jesus kind of life—that should have been the center of everything.

Christians all too frequently have given themselves so completely to the praise and even proclamation of the Bible that they never got around to meeting its Christ. Or they have so worshiped its words that they could not meet and know the Word. Or they have so devoted themselves to the defense of the book that they failed to absorb it themselves and demonstrate it in life.

I have no use for firearms myself, but it seems to me that for those whose creed is *In guns we trust*, their means of defense is not in words but in use. They do not say to the opponent, "I hold in my hand a thirty-eight caliber semiautomatic pistol. If I should press this small trigger, a spring mechanism would explode a charge of powder and

Don't Eat

impel a projectile called a bullet toward you at the speed of 1,200 feet per second." No, they simply use it—to threaten or to fire.

Nor do men often want to hear a reasoned defense of the Bible's accuracy and relevancy—they want to see its truth shown in life, its Christ followed in daily decisions, its life-changing claims shown in a changed life, right?

But why then do men stall with the menu and miss the meal?

Why tell the waiter, "Never mind the dinner, I'll feast my eyes on the menu card. I love the paper stock used, what tasteful layouts, what crisp type selections, what a rich use of languages—French, English, Italian. The menu will be all, thank you?"

Who could be satisfied with print and pictures?

Only the perverted who find some strange delight in dreaming of the sensual delights of dining while reading food lists, or salivating lustfully over delicacies pictured in living color.

Like the TV addict who prefers to live in a fantasy of soap operas rather than deal with the difficulties of her own. Like the paperback reader who chooses to escape into the roles of yesterday's novel rather than pick up his own life and live it.

Like those who judge themselves to be sexual giants because of their interest and preoccupation with sex, but yet prefer to read pornography or stare at playboy picture books rather than enter into the unconditional union with another in love (called marriage) where sexuality can only be expressed fully.

Who would choose to quiet their hunger with the menu?

Only the impoverished who think

they cannot afford to order. But the feast of life is free. It is provided us by the generosity of Christ. As Paul once put it:

Do you remember the generosity of Jesus Christ, the Lord of us all? He was rich beyond our telling, yet he became poor for your sakes so that his poverty might make you rich (II Cor. 8:9, Phillips).

And the invitation is open to every man. John quotes Jesus as saying:

Therefore, shake off your complacency and repent. See, I stand knocking at the door. If anyone listens to my voice and opens the door, I will go into his house and dine with him, and he with me (Rev. 3:20, Phillips).

That is simply a formal announcement in the Bible that each of us will at sometime receive a caller—the Lord Christ—making a personal one-to-one contact with the invitation to taste a quality of life and a friendship with God that satisfies our hunger.

He comes, not with a menu to be read, but with the real meat of living. Perhaps you have already heard his knock—and felt his touch?

All too many never open the door to personal experience. *Christians*, that is—people who know the language, understand the recipes, admire the chef, and recommend the establishment, yet never taste for themselves.

That's why the professor is right in his critique of Christians with their menu-mania. But he stops, short of calling it what it really is. It's a dodge. An escape. A way of coping out on life. A way of freezing at the moment of decision and then camouflaging oneself with protective *Christian* colors.

A man may stall when he realizes what it costs to follow Christ and

and the Christians

the Menu

intellectualize. He can spout theology by the volume, quote theologians by the page, and cite commentators and critics by the score, and yet know nothing personally of the Christ life.

He is like a man who fancies himself a chef, who has collected the best of cookbooks, memorized the choicest of recipes, and skilled himself in name-dropping—of foods and places and persons—and yet eats nothing but bread and water.

Or a man may freeze when he realizes that following Christ will demand his whole loyalty in all of life. So he covers himself by majoring on some minor point, but doing it in an all-consuming way. He will crusade for this, or campaign for that and yet never throw his whole soul into knowing Christ and following him in life.

He is like a man who fancies himself a great nutritionist, understanding all the intricacies of vitamins, carbohydrates, and saturated/unsaturated fats—and yet in himself nothing more than a food faddist falling prey to hucksters who sell him pressed hay and powdered bird seed, refusing to risk eating even a balanced meal.

Leave the menu. Get on with the meal.

Don't get stalled in empty arguments, useless facts, and pointless data. It is not intellectual skill that sets a man right with God, but a personal experience of acceptance with Christ.

There is nothing that can be substituted. There are no alternative ways of getting along well with God. He's not known to be easily impressed. No amount of amassed knowledge seems to win him over. Name-dropping doesn't seem to help.

He values friendship. Love. A relationship of acceptance, forgive-

ness, and the transparent honesty he tends to call repentance.

His invitation is to friendship. Come for dinner. "Let me satisfy your hunger for life, for love, for meaning," he offers. "Let me quench your thirst for joy, for peace, for unending hope." That's how the invitation stands. You either take it—or you make your excuses.

Jesus preferred to say all this in a simple story.

Once upon a time a man planned a big dinner party and invited a great many people. At dinner time, he sent his servant out to tell those who were invited, "Please come, everything is ready now." But they all, as one man, began to make their excuses. The first one said to him, "I have bought some land. I must go and look at it. Please excuse me." Another one said, "I have bought five yoke of oxen and am on my way to try them out. Please convey my apologies." And another one said, "I have just got married and I am sure you will understand I cannot come." So the servant returned and reported all this to his master. The master of the house was extremely annoyed and said to his servant, "Hurry out now into the streets and alleys of the town, and bring here the poor and crippled and blind and lame." Then the servant said, "I have done what you told me, sir, and there are still empty places." Then the master replied, "Now go out to the roads and hedgerows and make them come inside, so that my house may be full. For I tell you that not one of the men I invited shall have a taste of my dinner" (Luke 14:15-24, Phillips).

The dinner is ready.

The menu is in your hands.

Don't eat the menu!

Reprinted from *The Mennonite*. Used by permission.

"About Thirty Years of Age"

C. R. Heisey

This is not a modern statement. It is a quotation from the pen of Dr. Luke, written more than nineteen hundred years ago. It is concerning the Lord Jesus Christ. I wonder why Luke recorded that? He is the only one of the Gospel writers who states the age of Jesus when He began His ministry. Could there be a message in those five words for us today?

The Gospel of Luke is written for the Greeks. The Ideal Man is pictured. This was appealing to their chief interest. In their games, their exercises, their art, they made much of the development of strong muscles and handsome manhood. The quality of the specimens of their sculpture preserved for us speaks this kind of language. Someone called to the attention of a noted general the danger of a city without walls. He simply pointed to the well-developed, strong young men of his army and replied, "These are our walls."

Could Luke's mentioning the age of Jesus be of any special significance to the people to whom he was writing? Is it relevant to our times? A search of the Scriptures may give us the answer.

There was a young man, sacred history tells us, greatly used as God's man in a time of crisis when famine faced the Egyptians and the Chosen People of God. Immediately after he was commissioned to "ride in the second chariot in Egypt," we read, "And Joseph was thirty years old when he stood before Pharaoh, King of Egypt." A nation placed their trust in him.

Under the Law of Moses the Levites entered the priestly courses at the age of twenty, but it is recorded that they did not "enter into the host," until they were thirty years old. The people trusted these men to satisfy God on their behalf.

There was a shepherd boy, the "sweet singer of Israel" who was called of God and anointed King. Of him it is written, "David was thirty years old when he began to reign." God placed considerable trust in this man. From his posterity the Saviour of the world was to come.

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Where Does It Hurt?

Frederick L. Geib

At lunch one day a minister friend of mine said, "I feel that the church must minister to people where they are hurting. You know, everyone is hurting somewhere." This simple statement set me to thinking about where people are hurting today. In this chrome-plated, jet-propelled age, with its gadgets and its gods, I wonder if people are happy or hurting.

Herbert Gold calls ours "The Age of Happy Problems." Such problems as whether to drive a Cadillac or Continental, buy a steak or chicken dinner, wear mink or ermine, may not produce a happiness that is unmixed with hurt. Underneath all our superficial pleasure we often have a big ache, a great emptiness.

Jeremiah ministered and suffered in just such a day as this. He saw the hurt of his people. He sought for the healing of his people. His words speak pointedly to us today.

"The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment has taken hold on me. Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" (Jer. 8:20-22).

No passage is more moving than this. Here Jeremiah climbs to his mountain of primal pain. He sounds like David's cry, "O Absalom, my son, my son!" He voices the lament of Jesus when He cried, "O Jerusalem, Jerusalem!"

What a picture this is of a minister of God, pained, while feeling the hurt of his people. That is what the church must do. We must feel the deepest hurts of men. We must know where people hurt.

One day I prayed, "Lord, let me be near people where they are hurting." Since then I have talked with hurting people until it seemed as if God wanted to press me close to the bleeding heart of mankind.

Here is a strong, well developed high school athlete paralyzed for life in an unexplainable automobile accident searching his heart for a rational answer. Here's a young couple seated in the waiting room adjoining the recovery room of a large hospital as the doctor tells them of the destroying cancer that rages within their little child's brain. Here's a mother whose son has been arrested for his part in a service station robbery wondering where she has failed as a parent. Here's a businessman of different religious faith calling me in terror in the middle of the night, telling me that he is afraid to face the night alone. He is afraid of his church, he is afraid of God, he is plagued by guilt

to page twelve

The writer is pastor of the Silverdale (Pa.) congregation.

**Christian Living
met
Andrew Wyeth
on
March 25, 1968**



**Another Wyeth painting
was born
out of that meeting.**

Andrew Wyeth's paintings of the people and places of Chadds Ford, Pennsylvania, and the Penobscot in Maine today bring the highest prices of any American artist (estimated at more than \$100,000 per major painting).

On March 25, reporter Elisabeth Wenger and her father, J. C., the historian, visited Wyeth for the first time.

We could hear Mr. Wyeth soothing his dogs, remembers Elisabeth in Christian Living (October 1969), then he quickly opened the door, stuck out his head and smiled, and in kind of an awed voice said, "Come in." . . . We talked of Hans Herr and Wyeth's Herr ancestry. The thought of Bishop Herr seemed to excite him. . . . He seemed impressed by our Mennonite history. When he heard how every regime since Catherine the Great has forced the Mennonites to leave by the thousands and how many more lost their lives, he whispered his strongest word of the day, "Gracious!" . . .

Nine months later J. C. telephoned Wyeth and invited him to join the committee for restoring the 250-year-old Hans Herr House in Lancaster, Pennsylvania. On February 11, 1970, Wyeth painted a new oil painting of the house and lent it to the Restoration Committee to publicize their work.*

Another story from the Christian Living files. The magazine that goes behind the headlines and brings you all the story a little bit later.

*"Hans Herr House" by Wyeth is reproduced in a new booklet written by J. C. Wenger. Send \$3.00 to Hans Herr House Restoration Committee, 2215 Millstream Road, Lancaster, Pennsylvania 17602, for copies.

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Religious News

Anti-Amish Decision by Supreme Court Might Start Plain Folk Exit

The ancestors of men and women coming to America in search of religious freedom might be heading the other way if the U.S. Supreme Court forces the sect into compulsory education.

Donald A. Erickson, associate professor of education at the University of Chicago, anticipates an exodus of the Amish if the high court rules against a Wisconsin court order which exempts Amish children from attending state-approved high schools. Wisconsin appealed the case (Wisconsin vs. Yoder) to the U.S. Supreme after its own Supreme Court, in a 6-1 decision, declared that the Amish had a constitutionally guaranteed right to keep their children out of high schools, despite that state's compulsory education law.

60 Years in China, Missionary Dies at 92

The last member of a Lancaster County (Pa.) family that has given nearly 200 years of service to Christian work in China died Jan. 19 at the age of 92. Miss Mary ("China Mary") Leaman, who lived at Paradise, Pa., was born in Shanghai and as part of her work, translated the Chinese Bible into Mandarin phonetics. The monumental task caused her to suffer loss of eyesight. She was also instrumental in the conversion of Miss Christina Tsai, author of the popular missionary biography, *Queen of the Dark Chamber*.

Asks American People To "Recognize" Bangladesh

Dr. Larry Ward, president of Food for the Hungry, has called upon the American people to "recognize" the new nation of Bangladesh.

Describing the present refugee situation in Dacca, Ward declared: "I have never seen anything to compare with the heaped-up heartache of Bangladesh." Citing the three million who were slain and the uncounted millions in Bangladesh who are hungry and homeless, Dr. Ward underscored the immediate need for food, medicines, housing, amputee centers, vocational rehabilitation, and community development support.

And he singled out one aspect of the heartache of Bangladesh which may be unprecedented in human history: "At least 200,000 women in Bangladesh were raped in what seems to have been a deliberate program of national humiliation. Now some 5,000 of them carry in their bodies little unwanted lives which this culture, understandably I guess, will never accept."

High School Bible Course Attracting Students

A seminar room at New Trier East Township High School, Winnetka, Ill., is filled every time classes begin for a senior elective called, "The Bible as Literary Art."

At the start, 53 students enrolled. The class was later split. It ranks in appeal as one of the schools' most popular courses.

"I'm not surprised the course has been so well received," Mrs. Peggy Pink was quoted. The chairman of the English department added: "In a time of perplexity, it's natural for religion to be a lodestone for young people."

The course is being hailed by other schools as constitutionally acceptable and educationally appropriate.

Judge Rules Woman May Elect to Die

"It is time we terminate these proceedings and let Mrs. Raasch depart in God's own peace."

That was the conclusion of County Judge Michael Sullivan which brought to an end a special bedside hearing into whether Gertrude Raasch, 77, should be required under court order to undergo amputation of a leg in an effort to save her life.

Her left leg, physicians advised, is gangrenous from hardening of the arteries. They wanted to appoint a guardian for the 77-year-old woman to authorize the surgery. The judge went to the bedside of the patient who appeared alert and attentive and able to make the decision. So he let her make the decision to suffer the consequences of the malady.

Editor Notes Growth of Christianity Today

Substantial gains in both advertising and circulation during 1971 by *Christianity Today* magazine have been reported by Editor Harold Lindsell—this when many secular and religious magazines are suffering setbacks.

The growth of *Christianity Today* is a sign of increasing evangelical vitality, not only in the United States but around the world, Editor Lindsell observed.

Director Stresses Gospel's Universality Theme for Urbana '73

Rev. David M. Howard, director of IVCF's "Urbana '73," called for "an end to breast beating and lamenting of the failure of missions," in announcing the theme of the triennial missions convention next year.

The theme, "Jesus Christ: Lord of the Universe; Hope of the World," expresses, according to Howard, "the note of hope which we at Inter-Varsity want to inject into any meeting on missions. It's time to take a fresh look at the sovereignty of God and His promise of building His church."

The December '73 convention at the University of Illinois in Urbana will host, according to Inter-Varsity, some 12,000 students, missionaries, and concerned Christian leaders.

Elmer Sachs to Challenge Colorado Evolution Teaching

An evangelist in Denver, Colo., is on the verge of a crusade which he hopes will equalize, then reverse, what he considers the bad effects of teaching evolution in public schools.

The Rev. Elmer B. Sachs, 65, declares it is unfair for Colorado schools to teach evolution as the only version of creation—"often as fact rather than theory."

"I want both sides taught or let's kick them both out. That's fair," said the popular preacher.

Prayer Amendment Issue Seen Vigorously Alive

Reports that the constitutional amendment to permit voluntary prayers in public schools had died are premature. The proposal is still alive in the Senate, even though the House rejected a similar measure in November.

Sen. Howard Baker, R-Tenn., has promised a parliamentary maneuver to assure that the amendment reaches the Senate floor later this winter. Capitol Hill watchers predict it may well pass.

Bangladesh Seen as Open To Missionaries

The new country of Bangladesh probably will open its doors to foreign missionaries within a few months, says a veteran missionary.

Dr. Fred D. Jarvis, president of New Life League, who has just returned from visiting Pakistani refugee camps in India, said Pakistan's "nightmare" is a challenge Christians must meet. He said Bangladesh traditionally has been "a very neglected part of the world," having only a few foreign missionaries for every 750,000 people.

Aid furnished to suffering people during the recent war, he said, gave missionaries favor with the people.

Dr. Tolbert, Veteran Baptist Leader Inaugurated As President of Liberia

Dr. William R. Tolbert, Jr., a Baptist preacher and world Baptist leader, was formally inaugurated as President of Liberia, succeeding the late President William Tubman, who died last July after 27 years in office.

The grandson of a South Carolina slave, the 58-year-old president heads a nation of 1½ million people that was founded by former U.S. slaves 150 years ago.

Dignitaries from about 50 countries were on hand for the (Jan. 3) inauguration. Leading the U.S. delegation was Mrs. Richard Nixon, who received a tumultuous welcome from the Liberian people, and evangelist Billy Graham.

Liberia's President greeted Mrs. Nixon by kissing her on both cheeks and embraced Mr. Graham with a "bear hug." The evangelist and the Baptist statesman have been friends for many years.

Fourth Expansion Year For Christian Schools

"American Christians are voting with their feet," said Dr. John Blanchard when asked to comment regarding the fourth consecutive year of 15% enrollment increase in the membership of the National Association of Christian Schools. "Christian parents are withdrawing their children from schools where sex education is devoid of Biblical morality, and where discipline is deteriorating because school authorities have little support in their efforts to maintain control."

Sixty-nine thousand pupils are enrolled in 366 elementary and secondary schools located in 42 states and 38 countries.

The enrollment increase in the United States was 14%. This is the fourth year of growth at this rate. Growth of enrollment in existing schools is the primary reason for this increase since the number of schools increased by only 5%.

"The city prompts strong feelings. To some the word "city" is a reminder of citizen, of civilization. To others it is one of the four-letter words, standing for a parasitic growth that mars the countryside. . . . Every city is both magnet and monster.

"...The city is a fact of geography...it is buildings... streets, vehicles, and people massed together.

"... The city is a set of social relationships and organized institutions... patterns of industry, commerce, law and government, education, religion, recreation. A city... is a set of ways for getting things done.

"... The city is a mentality. It is a complex of ideas, attitudes, qualities of living and feeling. It is a mingling of confusion and clarity, of pride and frustration. It is a pace of life, a way of responding to situations, a spirit that penetrates into people and shapes their characters."

—Roger L. Shinn, *Tangled World*, pp. 64-66
[New York: Chas. Scribner's Sons, 1965]

People. Many, many people. One can scarcely imagine the number of people that can be crowded into one city until he goes and sees for himself. Six of us from the Mechanicsburg congregation had this opportunity as we arrived one cold, wintry Saturday morning at the Fellowship Chapel in Bronx, New York. Responding to an invitation for weekend Gospel teams, we were greeted by Rev. and Mrs. Alvin Book, who pastor the mission church. We were beginning one of the most rewarding weekends we had ever spent.

The main activity of the weekend was the distribution of Christian literature in various sections of the

URBAN WITNESS

People Are Moving

People are on the move in Zambia today. They are transient. Buses are filled, and the bus stop is a popular place. People not only travel, but they relocate. The most obvious movement of the masses is from rural to urban areas.

There are several reasons why there are so many moving into the towns. First, industrialization is drawing many Zambians to the cities. This process is speeded up as housing and services create still more jobs. Secondly, people are drawn to the modern amenities and life of relative comfort in city houses with plumbing, electric lights and stoves. Education and government positions also cause many to move to urban centers. And still others are tired of the traditional life of the village and want to exchange it for the high life of the city.

People Are Changing

Those who move to town live a radically different kind of life from

that of the traditional village. They are removed from old places of spirit worship—that tree or stone or grave—and also from the customs of traditional life. In towns they are faced with new values. Secularism is the prevailing god of the city. Survival becomes a matter for the individual rather than the group. Sickness, sorrow and celebration are also more individual-centered than in the earlier group-centered life of the village.

Town life provides new responsibilities and new freedoms. A regimented daily work schedule allows evenings and weekends to be free. Whether at work or at leisure, sin abounds in a way never known in the village. Values must be reassessed and new choices made. Another factor affecting values is the type of people met in the town. For instance, the only white man known to a villager may have been a mis-

Following the Cross

A Strategy for the Church

sionary. In towns, however, he is often confronted with ungodly labourers and employers who belong to the same race as the missionary. The Christian secondary school teacher may be exchanged for an atheistic university professor. All of these experiences are unsettling.

An additional factor affecting people living in towns is the confrontation with various cultural groups from other parts of the nation. There often is a consequent submersion of self and one's own culture into a melting pot. This experience means that some habits will be sacrificed in favour of new or different ones.

People Are Searching

As soon as the Zambian arrives in town, he begins to search for someone or something which will enable him to make the shift from rural to urban life. He begins

Stairways, Peeky Holes, and God

A Report on Tract Distribution in Bronx, New York

city near the Chapel. Before we scattered throughout the neighborhood, we gathered in the small chapel for instruction and devotions. It was so wonderful to see the dedication and careful planning that the Books show in their ministry to the city's residents. We laid the literature on the altar, bowed in prayer, and trusted God to direct us, and to speak to the hearts of the people who would receive the literature.

The field work was indeed an interesting, informative and challenging experience. Many New

Yorkers live in tall, unkempt apartment buildings—behind locked doors, with a small peeky hole in the center of the door. As we met the wide diversity of New Yorkers, people of different nationalities and religious beliefs, our hearts were moved. Here we were in a great mission field—so close to home.

The experiences we enjoyed in addition to the literature distribution were also quite meaningful. Saturday evening we heard the inspiring testimony of Henry Garcia, a former drug addict, who was the evangelist for a series of revival meetings at the

Chapel. Sunday morning Rev. Book gave a stirring message, and we saw several new members take their vows of church membership. The fellowship with the Books and the VSers was a joy in itself.

As we drove home in the van on Sunday afternoon, each of us felt the presence of the Lord in a special way. It was a privilege to share the glorious message of Jesus Christ to the people in New York City, and to witness God's Spirit moving. May He continue to work, and may we continue to pray and endeavor to reach souls for God in this needy harvest field.

*Kenneth Gibson, Student Pastor
submitted by Irene Frank*

AN ESS

... Paul went out with Barnabas to Derbe, and when they had preached the gospel to that city and made many disciples, they turned back to Lystra, Iconium and Antioch. They put fresh heart into the disciples there, urging them to stand firm in the faith. ... Then they crossed Pisidia and arrived in Pamphylia. They proclaimed their message in Perga and then went down to Attalia. From there they sailed back to Antioch (in Syria) ...

— Acts 14:20-26, PHILLIPS

Crowds in Missions

among Zambia's urban masses

searching for new allegiances or new friendships. Perhaps he is running from the village and home life in order to find something "up-to-date" as they so often say in Zambia today. The freedom that cannot be found in hard work and discipline in the village is sought in the high life of the urban setting.

The Church Must Care

Missions and national churches must recognize that these crowds, when searching, must be followed. They represent ripe fields ready to be harvested. Missionaries, both foreign and national, must be placed in towns at all costs. The people of God should be standing at the train stations, bus stops and street corners pointing people to the Saviour when they are deciding which way to turn. Gentle reminders that God is everywhere must confront people whether they are coming to town to

look for work or whether they are running away from church and home.

What has been our pattern in the past? We have been preoccupied with rural churches and institutional ministries in Zambia, and decades passed before we had established groups of believers in any urban areas. Now we have started, but in many more urban areas our people are wandering about without a shepherd. This probably accounts for some of the membership losses we have been experiencing in recent years. They left us, and we did not follow them.

A lack of finances is often given as the reason for our failure to reach out. If this ministry is the Lord's will, as I believe shepherding is, we must claim by faith His inexhaustible resources and set our faces to the task. Lack of church buildings is another reason given for our failure

to reach out. Perhaps we don't need a building before we have a congregation. One of our congregational strongholds in Bulawayo [Rhodesia] worshipped together for five years before a building was built.

Our God, and the fellowship we have with Him, must not be limited to edifices of bricks and mortar. He dwells in the hearts of believers, and wherever two or three are gathered together, He is in the midst. Perhaps He will lead us into fellowships of believers meeting in homes or social halls in order that the redeemed might praise His name together.

The field that is ripe should be harvested. If another ideology moves in to reap, the preaching of the gospel may be forbidden, or at best, made difficult. May God give us a vision of the wandering sheep and a passion to see them found.

The author of this article, Glenn J. Schwartz, is studying at the Church Growth Institute of Fuller Theological Seminary. He and his wife Verna served with Brethren in Christ Missions in Zambia for six years.

The Military Draft

Alive and Functioning

For many months, matters relating to Selective Service have had much coverage in newspapers, radio, and television. For the person who got only one or several of these releases, the information was inadequate at best and misleading at worst, since much of it embodied projections of regulations not yet adopted and/or not yet finalized. The following is an attempt to give some pertinent information regarding the new draft law which may be useful to men of draft age, and counselors of such men.

The new draft law was signed by President Nixon on September 28, 1971, and extended the selective service system for a two-year period, to June 30, 1973. New regulations dealing with alternate service became effective on December 10. A number of changes in the regulations under the new law are noted:

1. 1-H Classification—Men who receive high lottery numbers will be immediately classified 1-H (a new classification). No further processing of their files will be done—their files becoming inactive. The lottery is drawn for men born in a given year, as follows:

Birth year—1953
Lottery taken—Feb., 1972
Birth year—1954
Lottery taken—Feb., 1973

2. Volunteering—Only registrants with a 1-O classification can volunteer for alternate service. Note: this refers only to voluntary service “in lieu of military service.” The door is wide open for any dedicated young man to give several years of VOLUNTARY SERVICE under a church agency. The point is that such service cannot be given for *selective service credit* unless he has the 1-O designation.

3. Approval of 1-W Work Assignments—All such assignments are now approved by the state director of selective service, rather than by the local board as was the case under the 1967 law. This regulation has no direct significance for those 1-W men serving in voluntary service assignments under “umbrella” agencies (such as MCC)

This article on the Draft was prepared by J. Wilmer Heisey who in addition to his major responsibility as Executive Secretary, Board for Missions, serves as Director of Christian Service Ministries.

approved for such assignments by the selective service system.

4. New SSS Processing Forms—Two new forms have been created for selective service to “process” 1-O men for assignment. Forms now in use include:

- 151—Application of Volunteer for Alternate Service [revised]
- 152—Selective Service System Conscientious Objector Skills Questionnaire [revised]
- 153—Order to Report for Alternate Service and Statement of Employer [revised]
- 155—Selection for Alternate Service Rights and Obligations of Conscientious Objectors in the Alternate Service Assignment Process [new]
- 156—Employers Statement of Availability of Job as Alternate Service [new]

Form 154—Certificate of Release from Civilian Work, has been discontinued.

A registrant who has been issued a 1-O classification will either volunteer by requesting and completing SSS Form 151, or will be issued SSS Form 155 telling him that his lottery number has been reached and that he must find a Civilian Alternate Service assignment within 60 days. Accompanying Form 155 will also be SSS Form 152 and 156. Form 152 must be returned within 15 days and 156 will be certified by the employer.

5. New Form for Conscientious Objectors (SSS 150)—A newly revised SSS Form 150 was published in the Federal Register January 12 to be put into use after 30 days (thus allowing time for the public to respond to the form—a provision required by the new draft law). In the new revision the questions have been rephrased and expanded from the 1968 Form. The registrant will now be asked the following questions:

1. Briefly describe your beliefs which are the basis for your request for conscientious objector status.

2. If you seek classification in Class 1-O, why will not your beliefs permit you to serve as a noncombatant in the armed forces? If you seek classification in Class 1-A-O, why will your beliefs permit you to serve as a non-combatant in the armed forces?
3. Explain how, when, and from what source you received the religious, moral, or ethical training, or acquired the belief, which is the basis for your claim for classification as a conscientious objector. Include in your answer a statement of:
 - (a) When and how you first began to formulate your opposition to participation in war, and
 - (b) When you decided your beliefs qualified you for classification as a conscientious objector.
4. The Supreme Court has held that for sincere beliefs of conscientious objection to qualify under the law they must be “based upon a power or being, or upon a faith (or belief) to which all else is subordinate or upon which all else is ultimately dependent.” Show in the context of the above quotation that your beliefs are deeply and sincerely held by:
 - (a) Explaining what most clearly demonstrates the consistency and depth of your beliefs;
 - (b) Describing how your beliefs affect the way you live your life, the activities you participate in, your vocational goals; and
 - (c) Depicting what actions, incidents, or other aspects of your life give evidence of your beliefs.

This revision of Form 150, the “C. O. Form,” is the third since 1965. A revision in 1966 resulted from a Supreme Court ruling which found the Military Selective Service Law to be unconstitutional in that it required CO’s to declare a belief in “a Supreme Being.” In 1968 the questionnaire was reduced from a series of 20 questions to a more simplified version with four questions of a more comprehensive nature. The most recent revision includes an attempt to accommodate a recent Supreme Court decision. The present questionnaire states that one’s conscientious objec-

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Evangelical Visitor

Candid Comments

by a missionary
returning to the field

Dear homeland people, who entertained us royally,

We had such a good furlough and you were great to us. But may I share some feelings which are typical of most missionaries who are concluding their furlough and on their way back overseas?

We are people with very down-to-earth interests, so don't be afraid to let us enter into the mundane activities of your home. Great fellowship can be enjoyed over the dishes or even visiting the livestock. Let us help entertain the younger children while you prepare the food, or be useful in some other way.

We love your good food. But imagine how you would feel (and look) if you ate at least two meals a day for

several months just like that one you served us—with that delicious but rich dessert. This is why we ask you to be merciful and understanding when we say we don't care for seconds. We find it all becomes very expensive on our purses, for the only way we can deal with the added pounds NOW NOW is by buying the next size larger dress or suit. The hostess who serves a light lunch (soup, sandwiches and salad) has special insight.

Some of you do not feel we have visited you properly unless we have eaten a meal. It's not really the food that counts most, it's the fellowship. Most of us would rather have more time to chat with you—say over a Coke, lemonade, or cup of coffee—rather than to sit by ourselves while you slave away at something fancy. Time is a precious commodity for all of us and a quick pop-in visit is all that can often be arranged.

We love sharing in your activities, too—and not just when we are slated to speak in your church. Perhaps the day of many public speeches is about finished. Now we want to learn to know you better as people, and you need to see that we are not pedestaled super-beings (as missionaries are

sometimes caricaturized).

People traveling most of their lives (as we do) need to keep the "stuff" down to a minimum. If you wish to give a gift, something that can be used during furlough is much more useful than knick-knacks, for which we usually don't have room. Suggestions: practical housekeeping items (for those maintaining a household on furlough), note paper, stamps, paying for a long-distance phone call, or any other obvious need. Sometimes women's groups wish to sew for families. It is especially appreciated when the things to be sewn are paid for, too, as sometimes families don't have a ready supply of cash for such items as material.

Thanks for realizing our need for extra rest, and allowing us to sleep those several extra moments in the morning. Often the bulk of visiting is done at night . . . after night . . . after night.

We love you folks at home. You make it possible for us to return to where we feel God wants us. We are happy that you are in this service with us. God be with you as distance again separates.

With love from one who knows.

THE MILITARY DRAFT

from page ten

tion must be "based upon a power or being, or upon a faith (or belief) to which all else is subordinate or upon which all else is ultimately dependent."

There is a procedural difference: A person seeking conscientious objector status should now sign Series IV of the **Registration Questionnaire** (a new form) *at the time of registration*. The local board then mails the SSS Form 150 to him. Formerly, this form was requested by signing Series VIII on the Classification Questionnaire several months after the initial registration.

Another procedural difference: The questionnaire does not ask for letters of reference to substantiate the claim of conscientious objection. Rather, the registrant is entitled to bring personal witnesses to testify in person at a personal appearance before his draft board. Previously, a young man could not have witnesses accompany him.

The Christian Service Ministries office at Elizabethtown, Pa., offers counseling service regarding all draft matters. This may be done by letter or by appointment. For urgent matters you may call the office, (717) 367-7045.

What's in a Name?

Recently in these columns, mention was made of an estate in which a certain bequest for foreign missions was declared invalid since the will named the Central Mennonite Board of Home and Foreign Missions as beneficiary. This organization was discontinued at the time of the conference merger in 1957. In this case the amount in question was diverted to the residue of the estate in which the Congo Inland Mission shared to the extent of \$45,000.

Now there has been a similar instance with the sum of \$54,000 being designated in the will to accrue to the Mennonite Board of Home and Foreign Missions. In this will there were nine shares of \$27,000 in each, with two shares to

be received by the board as named. This will was also drawn after the Mennonite Board of Home and Foreign Missions was discontinued. Fortunately in this case the naming did not specifically indicate the "Central" Mennonite Board.

It did, moreover, list the board as the channel through which the testator's church channeled its missionary contributions. This function is now served by General Conference. This was fortunately approved, so that the full bequest was duly received. Otherwise it would have been distributed among legatees of the other seven shares, and the missions would have received none!

What's in a name? Sometimes very much indeed!

The above news item from another church paper would remind us of the importance of the careful designation of the recipient in a will, annuity or trust.

This points out the value of counselling with knowledgeable persons prior to the preparation of wills or trusts. One such person is

Rev. A. C. Burkholder
Director of Stewardship
548 North Second Avenue
Upland, Calif. 91786
Phone: (714) 982-2438

WHERE DOES IT HURT?

from page six

and by drink. Will I come to see him? Here's a teenage girl who finds herself carrying an unwanted child the results of a weekend party, searching for courage for the coming days.

All of these people are hurting, some because they have sinned, others because of physical or mental problems. In any case, these are people at the breaking point. Is there no balm in Gilead? Over the hill from Anathoth Jerusalem grew herbs and trees from which balms were made to supply the physicians. The balm in Gilead was the resin of the mastic tree, used often as the remedy for sores.

Jeremiah asks for a balm in Gilead. He is searching for some cure for the "Great Ache" which he finds present in his people. As the church we need also to seek this great healing balm which can touch and cure the hurts of our people today. The physician Luke records just such a cure:

All they that had any sick, brought them to Him; and He laid His hands on everyone of them and healed them" (Luke 4:40).

If we confess our sins and commit our lives into the tender hands of Jesus, there we will discover the healing balm for which we have been searching. No matter how desperate the situation. No matter how dark the night. Jesus loves us and wants to apply the healing balm of Gilead to our heart and life.

"ABOUT THIRTY YEARS"

from page five

Under the Hebrew economy it was age thirty when the order of the scribes began their work and received their insignia.

Is not the Beloved Physician suggesting to us that Jesus, the Son of Man, living as a man among men came to maturity "at about thirty years of age"? He was now ready to begin the most important ministry ever performed for men.

G. Campbell Morgan wrote, "If the Bible is to be trusted in this incidental revelation, thirty years is the age when the human personality reaches maturity." Of course, for this to be significant to us we would have to be numbered among those who believe the Bible is to be trusted.

A few years ago there was a man who said so loudly it is still echoing, "Today, no one over thirty is to be trusted." Evidently he was tuned to a wave-length that is not dependable.

Rare is the person who does not appreciate being supported.

"A Helping Hand"

John Arthur Byers

Your Sunday school staff is persons. Persons working toward the common task of the Great Commission. Many times these individuals feel inadequate, alone, and discouraged. They need to know you care. Making certain someone relates to the staff as a helping hand will help relieve these feelings and improve your Sunday school.

Some would understand supervision to be administration. Milford Sholund says, "Supervision is not administration. It is working with administration." It is working with people to help them improve their ministry. Lawrence Richards builds upon the relationship aspect when he says, "Supervision is largely a matter of personal relationships—of motivating, encouraging, releasing creativity and creating goodwill and confidence."

Maybe you are inclined to think the Sunday school does not need supervision. It is difficult to imagine a corporation forming and not selecting someone to work with the employees to help them improve their work. A supervisor gives encouragement to the worker experiencing difficulties. He provides a stimulus for the one who has fallen into a rut. He is the communicator between administration and staff as to what is being planned and thought. His words of praise and encouragement help to give the reserved person confidence. It is an unusual Sunday school that cannot use this type of ministry. Even the smallest Sunday school needs a helping hand for its staff and plans.

Supervision is not "snoopervision." The supervisor is not there to "nose into" people's affairs. Ralph Heim suggests that, "The supervisor is a

master technician available to help those who are less mature in their experience." His goal is to improve the happenings that take place in the teaching-learning process by giving personal guidance to the workers.

The approach to supervision is important. The task should be approached primarily through the activities that take place in the teaching-learning experience. That is where the action is. What is happening when the leader and learner meet? There can be hostility. Maybe they tolerate each other or maybe real inter-action does take place.

When difficulties arise, the supervisor approaches the worker. In a calm, relaxed way they discuss the problem remembering to deal with the problem and not with personalities. The supervisor then visits the learning session but is unobtrusive and does not interfere with the normal learning session. Once again the worker and supervisor meet. Now the "helping hand" accentuates the positive aspects and with the worker comes to a mutual agreement on how to reach the desired goals. It is important that continued follow-up occurs.

Proper supervision does more than keep a problem from becoming a crisis. It can also reveal a broader need. Perhaps a discipline problem develops because the worker has not had adequate training on how to get and hold attention. But supervision is not automatically helpful. Its effectiveness depends on the supervisor. He must be willing to earn his respect and above all be filled with the Spirit.

Rare is the person who does not appreciate being supported. Few are the Sunday schools that function well without supervision. A helping hand has salvaged many a struggling individual and thereby saved a Sunday school.

The writer is pastor of the Souderton (Pa.) congregation and is secretary of the denomination's Board of Christian Education.

If Jesus Had Lived in Abilene

If Jesus had lived in Abilene, Kansas in 1971 undoubtedly he would have taught the same truths he taught in Palestine 2000 years ago. But his illustrations and examples would have been quite different.

The Crusaders of the Abilene Brethren in Christ Church, seeking to phrase the teachings of Jesus in contemporary language, paraphrased the passage found in Matthew 7:12-21 in the following manner:

The Old Testament rulers and leaders taught us that we should treat others as we would want them to treat us, showing our love and humility. Make a right into the narrow one-way street, rather than follow the crowd to the wide spacious freeway, which ends in tragedy. For the cloverleaf is huge and the freeway is wide, the masses travel that way. The narrow, well-marked street provided by God leads to eternal life, but very few ever find it.

Watch out for fakers, they may seem respectful, but they are deceiving those who listen to them, leading them away from Christ. For example—a scrub cow cannot produce a choice calf or you cannot harvest wheat from a field of weeds. In other words, you can tell them by the lives they show. God says that if they don't produce good fruit, they will finally go to hell. If you will just observe their lives you can tell whether they are for God or not.

There's no way, man, that a hypocrite can get to heaven. But the person who lives a God-centered life—one who is turned on, tuned in, and toned up to Christ, man, that one has eternal life already.

The Rosebank, Ontario Teen Class became Canadian Conference winners in the Paraphrase Contest with the following entry:

12. If you want someone to do something for you, you will have to be willing to do it for them; for this has been the Christian teaching since God gave Moses the commandments.

13. The road to hell is well trodden by many people, nicely paved with many signs which makes it easy to find.

14. The road to heaven is comparable to a country gravel road which does not have to be graded often because of its lack of use.

15. Beware of ministers who come to you claiming to be born again but have only head knowledge.

16. Actions will show their true character.

17. If you should plant an apple seed, the tree that grows from that seed will bear good fruit, but a thorn tree produces pain and sorrow.

19. The minister who comes in sheep's clothing will be tracked down by the wolf of hell.

20. Actions are the identifying factor.

21. Not everyone who claims he is a Christian will get to heaven, but only the person who is truly born again.

Abilene Crusaders Win

During the fall months of 1971 Brethren in Christ youth participated in the second Paraphrase Contest to be sponsored by the Commission on Youth.

The object of the contest was to take a selected passage from the Bible—Matthew 7:12-21—and write it in contemporary language.

Twenty-two youth groups from five regional conferences submitted paraphrase entries for regional and general conference competition. Five regional winners were determined and from these a national winner was selected.

The entry by the Crusaders of the Abilene, Kansas, Brethren in Christ Church received the highest rating from the judges.

The regional winners were as follows:

Midwest Conference

Abilene Crusaders, Kansas

Central Conference

Nappanee Youth Group, Indiana

Canadian Conference

Rosebank Teen Class, Ontario

Atlantic Conference

Holden Park Omegans, Florida

Allegheny Conference

New Guilford Omegans, Pennsylvania

Each youth group submitting a winning entry on the regional level will receive a plaque. The Abilene Crusaders will also receive a large plaque indicating their achievement as General Conference winners for 1971. This plaque will be a perpetual plaque to be passed on to General Conference winners in subsequent Paraphrase Contests.

Entries in the contest were judged on the basis of: 1. Accuracy in interpretation; 2. Effectiveness in placing the passage in contemporary language; 3. Originality and creativity; 4. Grammatical considerations.

Church News

Messiah College

Choral Society Itinerary, 1972

The Messiah College Choral Society, under the direction of Dr. Ronald R. Sider, has scheduled the following appearances:

Saturday, March 4, Lancaster School of the Bible (sponsored by Lancaster County B in C Churches), 8:00 p.m.

Sunday, March 12, Berean Presbyterian Church, Philadelphia, Pa., 4:00 p.m.

Friday, March 24, Green Valley United Presbyterian Church, Carmichaels, Pa., 7:00 p.m.

Saturday, March 25, Dayton (Ohio) Youth for Christ, 7:00 p.m.

Sunday, March 26, Pleasant Hill B in C, Ohio, 10:30 a.m.

Sunday, March 26, Fairview B in C, Ohio, 7:00 p.m.

Monday, March 27, Nappanee B in C, Ind. 7:00 p.m.

Tuesday, March 28, Ashland B in C, Ohio, 7:00 p.m.

Wednesday, March 29, Wainfleet B in C, Ontario, Canada, 7:00 p.m.

Thursday, March 30, Bridlewood B in C, Toronto, Canada, 7:00 p.m.

Friday, March 31, Clarence Center B in C, New York, 7:00 p.m.

Saturday, April 1, Susquehanna Youth for Christ, Shamokin Dam, Pa., 8:00 p.m.

Sunday, April 16, Souderton B in C, 7:00 p.m.

Sunday, April 30, Grantham B in C, 7:00 p.m.

Summer Seminar in Philadelphia Scheduled

Among new developments at the College is the announcement of plans for a seminar in urban ministries to be offered at the Philadelphia campus of Messiah College, June 1 to August 18. Dr. Ronald J. Sider, Acting Director of the Urban Campus, recently announced plans to attract students from a variety of backgrounds to engage in a study of problems and successes experienced by many Christian ministries in their attempt to meet urban needs.

As foreign missions fields are less open to American personnel and as the urgent need of American cities becomes increasingly obvious, the possibility for increased service in the cities will arise. "If evangelicals are to seize this opportunity, they will need a resource of trained leadership familiar with the joys, griefs and challenges of the inner city," says Dr. Sider.

The summer seminar will make it possible for students to live, learn, and serve in the inner city of which the Philadelphia campus is a part. They will also be able to earn an income by taking employment from a number of agencies in the city under the work-study plan. The seminar carries an academic credit of four hours. Tuition will be \$144; room and board, \$30 per week.

Further information is available by writing to the Messiah College Urban Campus, 2026 North Broad Street, Philadelphia, Pennsylvania 19121.

B in C Basketball Tournament

The 1972 Brethren in Christ Basketball Tournament will be held on the Messiah College

campus Thursday, February 24 through Saturday, February 26, and Thursday, March 2 through Saturday, March 4. Games will be scheduled Thursday and Friday evenings and all day Saturday.

Approximately thirty teams have registered to date for the single elimination tournament.

Mennonite Central Committee

Sider and Hoover On Executive Committee

Elections for the Executive Committee of Mennonite Central Committee were held at the MCC Annual Meeting in Chicago, Jan. 22, 1972. The following people were elected: H. Ernest Bennett, Chairman, Elkhart, IN; Robert S. Kreider, Vice-Chairman, Bluffton, OH; K. B. Hoover, Assistant Secretary, Grantham, PA; Atlee Beechy, Goshen, IN; H. H. Dick, Fresno, CA; C. J. Dyck, Elkhart, IN; Newton Gingrich, Tavistock, Ont.; and Roy V. Sider, Sherkston, Ont.

The Executive Committee represents the major MCC constituent bodies, and meets six times annually with the administrative staff of MCC, to review and plan program and personnel placements.

One Great Hour of Sharing for 1972

On March 12, 1972, Christian churches across the United States and Canada will join in sharing their material wealth by participating in the One Great Hour of Sharing appeal. This appeal, usually observed during the Lenten season, was first begun after World War II by Church World Service to help the many war refugees. Since that time, many other organizations have joined in the appeal to help others.

Mennonite and Brethren in Christ churches will also be participating in this appeal sponsored by the Mennonite Central Committee. By giving through conference channels, they will again be showing their continued support of MCC, its workers and programs, in 37 countries including Canada and the United States.

Hackman Appointed to Head Peace Section

Walton Hackman, presently serving as part-time associate executive secretary of the Mennonite Central Committee Peace Section, has been appointed full-time executive secretary of the Peace Section, effective as of June 1, 1972.

Hackman, a graduate of Eastern Mennonite College, has served as associate secretary of the MCC Peace Section since 1967. He and his wife, Karin, have one son, Andre. They are members of Akron Mennonite Church, and attend services at Ebenezer Church, an interracial congregation in Lancaster, PA.

Measle Vaccine Shipped to Paraguay

Following an urgent plea from Dr. Hans E. Epp in Filadelfia, Paraguay, Mennonite Central Committee has made available 500 doses of measles vaccine to be used to combat the terrible epidemic now raging among the Indian population around the Mennonite colonies in the Chaco.

The vaccine was purchased by MCC from a supplier in New York at \$1.95 per dose. It was packed in dry ice and was flown to Paraguay February 7.



Four children dedicated by Pastor McIlveen, Canoe Creek congregation—left to right: Kevin Scott Robinson, Melinda and Melissa Lingenfeller, and Steven McIlveen II.



Karen McDonald, age eight, and Dr. G. A. Powell, age seventy-eight, with Pastor McBeth on the occasion of reception into church fellowship, Hollowell congregation.

Conference News

ALLEGHENY

Pastor Steven McIlveen of the Canoe Creek Church reports four children dedicated to the Lord on Jan. 2 (see photo). On Jan. 23 Rev. and Mrs. Calvin Kopp from the Transylvania Bible School, Freeport, Pa., spoke in the morning and evening services. Two were received into the fellowship of the church on Jan. 30.

An inspiring service was held Nov. 28 at the Hollowell Church when nine were welcomed into the fellowship of the church, the youngest being eight years of age and the oldest being seventy-eight (see photo). The service was under the direction of the pastor, Rev. P. W. McBeth.

Richard Russell of Martinsburg, Pa., presented the film "Explo '72" at the Martinsburg Church Jan. 26. He will be joining the military staff of Campus Crusade for Christ International. "Explo '72" is short for "Explosion '72," the name given to the International Student Congress on Evangelism which will be held June 12 through 17 at Dallas, Texas.

ATLANTIC

The **Bellevue Park Church** had as special speaker January 23, Dale Keefer, Halifax, Pa., who spent two years in Vietnam as a relief worker. He showed slides of his work while there. On Dec. 20 the church, together with the Harrisburg area Clergy and Laymen Concerned, conducted a candlelight peace processional through Harrisburg, visiting five churches. The theme of this processional was "Searching for an In for Peace." By the processional they tried to recreate the Christmas Eve journey of Mary and Joseph. They knocked on five church doors repeating the search of Mary and Joseph for a place to be received. The processional ended on the Capitol steps. One half of the service was a memorial to those who died in Indochina. The second half emphasized the fact that in spite of the lives lost in war, Christ, by coming to earth, brought a peace, love, and hope which will one day conquer war.

The **Messiah College Soccer Team** presented the evening worship service at **Mayton** on Jan. 23. Twenty-four young men, including the coach and his assistant, presented a program including a mass chorus, a quintette, a vocal solo, a devotional period of prayer and scripture, and testimonies by four of the young men. The message, "Setting Goals" was presented by the coach, Donald Sweimler. Earl E. Herr is the pastor at Maytown.

The **Mt. Pleasant Church** reports a joint Christmas program of Choral Choirs by four congregations of the former Rapho District. The children's choir, led by Mrs. Maxine Schwartz, gave a small skit of the nativity, the young peoples' choir was led by Mrs. Earl Martin, Jr., the adult choir by Jesse Dourte, and the senior adults by Menno Brubaker. The service of "Prayer for Christian Unity" of the Mt. Joy Inter-church Council was held in the Mt. Pleasant Church Jan. 23 when nine of the community churches joined in prayer and worship. The Mennonite pastor, Nevin Horst, brought the message including some of his experiences as a missionary to Ethiopia. Rev. Harry Bert is the pastor of this church.

CANADIAN

Over 460 people filled the new auditorium of the **Wainfleet Church** for the New Year's Eve service. Featured were Lyle Conlin at the organ, John Stevenette at the piano, the Gospel Four, Sacredaires from St. Catherine, and a ladies' trio from the home church. Bishop Sider brought the New Year message.

One hundred and sixty-five attended the Pioneer Girls Mother and Daughter Banquet in December. Misses Ruth Groh and Harriet Wallace from the Children Bible Mission of Canada were the speakers.

CENTRAL

Christian Union Church reports the Royal Choir of Fort Wayne Christian School singing to a full house on the evening of Jan. 9. In the evening service, Jan. 23, Rev. James Young and family, missionaries to Brazil with Wycliffe Translators, presented an interesting program. On Jan. 30, Bishop John Hostetter was guest speaker in the morning worship service. Rev. Melvin Boose is the pastor of this church.

The theme of the Youth Day service at **Nappanee**, Feb. 6, was "Beyond Ourselves." The young people had charge of the service and had as their speaker **Mrs. Erma Herr**, who spoke of her teaching among the inner city children of Dayton, Ohio. The youth closed the day with a progressive supper and fellowship. Rev. Erwin W. Thomas is the interim pastor at Nappanee.

The **Phoneton Church** reports baptismal services for seven within a three week period during January. Rev. Elam Dohner is the pastor of this church.

PACIFIC

The **Upland Church** had as their special speaker, Jan. 16, Rev. David Augsburg, who spoke on the theme "Forgiveness: the Impossible Becomes Possible." A coffee hour followed the evening service. On Jan. 23, eleven were received into church fellowship. Rev. Elbert N. Smith is the pastor of this church.

BIRTHS

Bert: Christopher Ivan, born January 12, to Mr. and Mrs. Samuel Bert, Mechanicsburg, congregation, Pa.

Hess: Matthew Adam, born January 19, to Mr. and Mrs. Wilbur Hess, Shenk's congregation, Pa.

Knepper: Charlotte Eileen, born January 15, to Mr. and Mrs. Carl L. Knepper, Wanezi Mission, Rhodesia.

Main: Alison Dianne, born Dec. 7, to Mr. and Mrs. James Main, Wainfleet congregation, Ontario, Canada.

Zimmerman: Randy Lynn, born Dec. 29 to Mr. and Mrs. John Zimmerman, Mt. Pleasant congregation, Pa.

WEDDINGS

Heckathorn-Mishler: Janet, daughter of Mr. and Mrs. Chadwick Mishler, and Kenneth, son of Mr. and Mrs. Robert Heckathorn, both of Nappanee, Ind., Jan. 7 in the Union Grove Church with Rev. Devon Bontrager officiating.

Mishler-Kauffman: Debra, daughter of Mr. and Mrs. Ben Kauffman, and Michael, son of Mr. and Mrs. Chadwick Mishler, both of Nappanee, Ind., Dec. 23 in the First Mennonite Church, Nappanee, Ind., with Rev. Gordon Dyck officiating.

Moneyheffer-Sharp: Gladys Sharp, Nappanee, Ind., and Wayne Moneyheffer, New Paris, Ind., Dec. 30, in the First Brethren Church, Sarasota, Florida, with Rev. H. D. Hamel officiating.

Wolfe-Brady: Faye, daughter of Mr. and Mrs. Warren Brady, Goodrich, Mich., and David, son of Mr. and Mrs. Vernon Wolfe, Hartville, Ohio, Jan. 23 in the Camp Lakeview Chapel with Rev. Kenneth Royer, uncle of the groom, officiating.

OBITUARIES

Hoover: Gladys Louise Hoover, wife of Herbert C. Hoover, was born Feb. 19, 1931, in Wellsville, Pa., to David and Esther Garwick Gish. She passed away Jan. 26, 1972, in Hillsboro, Kansas. She was a member of the

Mountain View Church, Colorado Springs, Colo.

Survivors include her husband; one daughter, Cindy, and two sons: Gregory and Douglas, all at home; her parents of Upland, Calif.; three sisters; and one brother. One son, David, preceded her in death.

Memorial services were conducted in the Parkview Mennonite Brethren Church of Hillsboro, Kansas, with Rev. Henry Born, Rev. Charles Norman and Rev. John Hawbaker officiating. Burial was in Union Cemetery, north of Abilene, Kansas.

Jaco: Arlis Charles Jaco, infant son of Mrs. Loretta Jaco of Dayton, Ohio, was born and died Jan. 22, 1972, in the Grandview Hospital. The funeral service, from the Magetti Funeral Home, was conducted by Rev. Elam O. Dohner with burial in the Wagoner Cemetery.

Long: Russel Jerry Long, Wainfleet, Ontario, son of the late Mr. and Mrs. Edward Long, Walsingham, Ontario, was born Nov. 24, 1903, and died Jan. 28, 1972. He is survived by his wife, Frances; one brother; one sister; and several nephews and nieces. Funeral service was conducted from the Lampman's Funeral Home, Fenwick, Ontario, with Rev. Edward Gilmore officiating. Interment was in the Pleasant View Memorial Gardens at Turner's Corners.

Stahl: Clyde R. Stahl was born March 17, 1918, and passed away Jan. 31, 1972. He is survived by his wife, Bernice; two sons: David and Thomas; a stepson, Barry; his father; six brothers; and a grandson.

He was a member of the Hummelstown Church where he served on the Board of Trustees. Funeral services were held from the Hummelstown Church with Elwood Flewelling in charge, assisted by Rev. Isaac Kanode. Interment in Woodlawn Memorial Gardens.

Wagner: Kirk Wagner was born Feb. 1, 1957, and passed away Jan. 18, 1972. He was a victim of muscular dystrophy and spent most of the time the last several years in a wheel chair. He attended Fairland Church and was received into membership Jan. 4, 1970. He is survived by his parents, Edgar and Arlene (Gish) Wagner; two younger brothers, Kent and Keith; one younger sister, Kristin; and also both his paternal and maternal grandparents. Funeral service was conducted by his pastor, Rev. David Climenhaga, with burial in Grand View Memorial Park, Annville, Pa.

Winters: Stella M. Winters, 75, Manheim, Pa., passed away Jan. 24, 1972. She was the daughter of the late Jacob B. and Emma Metzler Snively and the wife of Charles B. Winters who died in 1961. She is survived by a daughter, Mrs. Benjamin S. Martin; a sister; a brother; four half sisters; four half brothers; three step-children; two grandchildren; nine step-grandchildren; and nine step-great-grandchildren.

Funeral service was conducted from the Manheim Church with Rev. Isaac Kanode officiating. Interment in Hernley's Cemetery.

Ritchey: S. Plummer Ritchey was born at Rainsburg, Pa., July 18, 1895, and passed away Jan. 20, 1972, in Saxton, Pa. He was married to Erma Estep Jan. 28, 1930, who preceded him in death in 1970. Surviving are two sons: Samuel L. and Cletus, and two grandsons. Funeral service was conducted from the Masood Funeral Chapel with Rev. Bedsaul Agee officiating. Interment in the Duvall Cemetery.

Between Brethren The Contemporary Scene

Social Drinking



Alcohol is described by pharmacology as a depressant, narcotic drug. It is habit forming and potentially addiction-producing.

The increased social acceptance of alcoholic beverages is a contributing factor in the mounting attack against the practice of abstinence. Advertisements associate alcoholic beverages with relaxation, joy, prosperity and well being. The facts of the terrifying problems caused by alcohol are ignored. It is imperative that Christians look objectively at the effects of identification with this enormous social evil.

The Brethren in Christ Church teaches abstinence from the use of alcoholic beverages. This is based, not on proof texts, but on a dynamic application of Biblical principles within our society, times and circumstances.

1. The moral consequences of social drinking are widespread and insidious. It is known that the largest single cause of traffic fatalities is drinking drivers, with documentations of at least 50 percent. The effect of alcohol on persons flying aircraft, boating, and engaging in sports is well known. The depressant effect of alcohol relaxes normal restraints thus contributing to sexual promiscuity. Complaints of drinking alcoholic beverages accompany a high percentage of cases of marital breakup. The effects of this drug on crime, absenteeism, poverty and premature death are immeasurable.

2. Our society is rightfully concerned about the current problems of drug abuse. The consistent position for Christians who share this concern is abstinence from the potentially addiction-producing drug of alcohol.

3. There are higher priorities and greater values for a

believer's use of money than the consumption of alcohol.

4. The Scriptures declare the body to be the temple of the Holy Spirit (I Corinthians 6:19, 20). The potential physical and social injury which can result from social drinking is not in harmony with glorifying God in our bodies.

5. The Apostle Paul states, "It is good neither . . . to drink wine, nor anything whereby they brother stumbleth or is offended, or is made weak" (Romans 14:21). In some ways the moderate drinker can be a worse example than the drunkard. His pattern carries more influence. But his followers may fall into the abyss of alcoholism. There is no known guaranteed scientific method of avoiding alcoholism except by avoiding alcohol. No social drinker can pre-determine his strengths and weaknesses under the stress of future circumstances and be certain alcohol will not become a crumbling crutch.

6. The stance of the church is not only against the demoralizing effects of alcohol. It is for the full life and the free spirit that is provided in Jesus Christ our Lord. The Christian can be joyous, accept himself and others through freedom in the Holy Spirit. He does not need an alcoholic drink to be socially at ease. He can face the problems of life with a strong spirit anchored by faith in his God. He is made whole in Christ. "Don't get your stimulus from wine (for there is always the danger of over drinking), but let the Spirit stimulate your souls" (Ephesians 5:18, Phillips).

Abstinence is a valid, sensible, socially acceptable answer to the alcohol problem of our day. It is worthy of being presented forthrightly and with apology to no one.

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